

The Bishop of CHESTER's

SERMON

Preached before the

HOUSE OF LORDS

On Tuesday, JANUARY the XXII. 1710

By
The Bishop of Chester

Die Mercurii 31^o. Januarij, 1710.

ORdered by the Lords Spiritual and
Temporal in Parliament Assembled,
That the Thanks of this House be, and
are hereby Given to the Lord Bishop of
Chester, for his SERMON Preach'd be-
fore this House Yesterday in the *Abbey-*
Church in Westminster: And he is hereby
Desir'd to Print and Publish the same.

MATTH. JOHNSON,
Cler. Parliamentor.

*Notes (Ser W.), Baronet successively Bishop of Chester and
archbishop of York.*

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694.f.1.

SERMON

PREACH'D before

The Right Honourable the

LORDS

Spiritual & Temporal

At *WESTMINSTER-ABBY*,

On JANUARY the xxxth, 1710.

Being the Day of the Martyrdom of the Blessed

King *CHARLES* the First.

By the Right Reverend Father in God,
David
WILLIAM, Lord Bishop of *CHESTER*.

L O N D O N :

Printed for *ANNE SPEED*, at the Three Crowns in
Exchange-Alley in Cornhill. MDCCLX.

At which PLACE, all the BISHOP of *CHESTER*'s Books
are SOLD.

SEK M O N

The Right Honourable the

L O R D S

of the Honourable House of Lords

in Parliament assembled

Sheweth that



That by the said House of Lords

Resolved, That

That the Right Honourable the

Baroness of ...

Do hereby certify that

As witness the hand of the Clerk of the House of Lords

At the House of Lords this ... day of ... 19...

St. MATTHEW XXI. 38, 39.

--- But, when the Husbandmen saw the Son, they said among themselves, This is the Heir: come, let us kill him, and let us seize on his Inheritance.

And they caught him, and cast him out of the Vineyard, and slew him.

Being part of the Gospel for the Day.

THESE Words are part of a Parable, just now read, which is very well fitted, in many of its Circumstances, to represent to us the horrid and execrable Fact of this Day, and that Great Rebellion, which led the way to it: The Insurrection of the Husbandmen against their Rightful Lord, and their with-holding from him, by violence, his just dues, doth very naturally describe to us the Insurrection of a party of the Subjects of this Nation against their Lawful Sovereign, and their detaining from him, by force of Arms, that which all Laws, Natural, Civil and Religious, had made his due. Their Treat-

ment of his Servants, beating one, stoning another, and killing a third, purely for executing their Lord's Commands and being faithful in his business, cannot but call back to our Minds that melancholy time, when some were plunder'd, some beheaded, and others hang'd, for the same reason. And their persisting in their Rebellion, and going on to beat and slay the Servants, till at last they came to the Son of their Lord himself, and in like manner barbarously treated and murder'd him, is certainly a most dreadful Memento of the un-remitting cruelty of those blood-thirsty men amongst us, who, within the memory of several here present, waded, through the blood of their slaughter'd fellow subjects, to the throat of their Royal Master.

But in nothing sure doth the parallel more exactly hold, than in the principle, upon which they both proceeded to this highest act of their Rebellion and Violence, their respective murder, the one of their Lord's Son, the other of their Lord himself; and this was, an unlawful desire of, and thirst after, their Lord's inheritance. This it was, my Text tells us, which made the husbandmen conspire against the life of their Lord's Son: This is the Heir, say they, come, let us kill him, and let us seize on his inheritance; a powerful motive, and soon comply'd with! And they caught him, and cast him out of the vineyard, and slew him. And that this it was likewise, which instigated the Principals, in the unparallell'd Treason of this day, to act that bloody part
they

they did, I hope to make plain, beyond all exception.

The *Principals* I say; for I am willing to believe that a great many of those, who had made themselves but too much *Accessary* to this *Treason*, yet did not act upon this vile and detestable principle. All, I fear, who, by joyning in the precedent *Rebellion* with these *Principals*, had help'd them to that *Strength and Power*, which afterwards enabled them to compass the *King's death*, must be said to have been, in some sense, *Accessary* to it; and yet I verily hope, that all these did not design to rob the *King* of his *Inheritance*. Nay, I would fain perswade my self that some, even of those who more immediately and directly contributed towards the bringing about of the *King's Murder*, yet did not do it, with this view. *Fear of retreating*, probably, made several act in it, without any other consideration: and *Shame of leaving their party* more. Some, through the prejudices of an evil education, ill *Company*, and faith in a party, might possibly be perswaded to believe it, not only lawful, but expedient for the publick good, that it should be so: and others, who were by much the greatest number, were poor, mercenary, unthinking wretches, who did all for pay and publick clamour, but never thought of any thing so sublime, as getting a share in the *Inheritance*.

These, tho' accountable to a most severe Tribunal, for rendring themselves partakers of other men's sins, by
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being, in great measure, through their *own fault*, the unhappy occasion of them: for following *blindly* the prejudices and conduct of a party, before the plain Dictates of *Law, Nature, Reason and Religion*: for having courage to do *wickedly*, but none to do well; and for acting, like *brute beasts*, without understanding, and selling both their *Duties* and their *Souls*, for pay and the applause of men: I shall dismiss, as clear however of the present accusation. But not without some useful observations, which the bare mentioning of them has given a very fair occasion to. As

First, That we can scarce ever consider, deliberate, and weigh things thoroughly enough, or be sufficiently convinc'd of the justice and goodness of our Cause, before we engage in any attempt, especially of great importance, with a multitude: and, by so doing, put strength and power into their hands. For a multitude is a very fickle and uncertain, a very head-strong and ungovernable thing: and yet, at the same time, easy to be impos'd upon to the very utmost, and to be inveigled and led away, by crafty and designing men, whithersoever they please; and consequently but too likely to abuse that strength and power, which we shall commit to them, to quite different ends and purposes, from those, for which we design'd them: and, by so doing, to make us dearly repent our selves, of having ever trusted them in their hands. And besides, if we engage
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with them at first upon a *wrong bottom*, we shall become answerable, in a Religious sense, for all that *Mischief* and *Villany*, which they shall ever act upon the *strength* and *power* which we have given them, in proportion to the *share* which such *strength* and *power* have, in such evil actions. For, tho' a man shall never be accountable for those ill-consequences, which accidentally arise from the performance of his Duty; yet he shall, and very justly too, for all those, which are the effects of his neglect of his Duty, much more of his *Rebellion* against it.

Secondly, That we ought to take great care never to list our selves, as thorough members, of any party. For, tho' it is to be hop'd that every party is not capable of being seduc'd, to the perpetration of such abominably wicked facts, as that of this day: yet, on the other hand, it must not be disssembled, that there never yet was, and I fear, never will be, any party upon earth, that has not, or will not, some time or other, run into extravagancies. And how few have been ever found of such parties, that have been able to forbear running along with them? that have been resolute enough, to endure the shame of forsaking their party, the hard looks, opprobrious language, and malicious usage, of it, and to stick fast to their Reason and Religion, in spite of them? So small has the number of these Heroick Souls ever been, such vast toil have they undergone,

gone, and so much opposition and contradiction have they fought their way through; that I cannot but think it too great and dangerous a risk, for a man to tie himself to any party. Besides, if there were no danger, yet certainly there is always a great deal of trouble in it: And why should a wise man give himself that trouble, which he may so easily avoid?

Lastly, That it stands us all in great stead, to beware of beginning to behave our selves, not only Rebelliously, but even frowardly and peevishly, or so much as coldly and indifferently, towards our Governors; as well, because this is, in it self, a great sin, as because it will, in all probability, be the occasion of many more and greater. For when once men have been so rash and imprudent, as to have forfeited the favour of their Governours, much more to have made themselves obnoxious to their just anger, they then generally grow bold and desperate, think to bear every thing out, with an hard forehead and an high hand, and frequently give themselves up, like the Traitors of this day, to all the wild extravagancies of Lust and Passion.

But, to return to that which I mainly design. That the principle, upon which the Chief Leaders, in the unparallel'd Treason of this day, acted, in the prosecution and accomplishment of their execrable Conspiracy against the King's life, was an unlawful desire of, and thirst after, his inheritance, will, I think, appear unexceptionably

ceptionably plain, from considering their proceedings, before, at, and after, this horrid murder. And

First, As to their proceedings before; What other principle, I beseech you, could they act upon, but this, in stirring up the people first to take up arms against their Prince, and then afterwards hindring them from laying them down, even when they were invited so to do, by his Majesty's most gracious offer to lay down his? What other principle could possibly be the cause, of their deafness to all his Majesty's proposals and messages for peace; of their utter averseness to any personal treaty with him; of their demanding such unreasonable things always of him, as they knew he could not, either in honour or conscience, comply with, and then representing his refusal, as an unwillingness to do any thing, for the good and security of his people; of their threatening, ill-using, and depriving of all power, any that had honesty and courage enough to act, or at last even speak, in his behalf; of their seizing and imprisoning his person, of their reproaching his Government, defaming his whole Royal family, nay, and even libelling Kingly Government it self, as inconsistent with the safety, ease and liberty of a free people? Were these the proofs of the reality of their so often professed desires of peace and mutual accommodation? Did these look like ways of preserving our Constitution, and reestablishing things upon their ancient foundations? Were these the means to make the

King a Glorious Prince, and his people an happy people? No certainly; but they were sure proofs of, sure means to effect, that, which, whatever they pretended, they really design'd: the weakning and depressing the King's power, and setting up their own upon the ruins of it: the taking the Crown from his head, and parting the Authority and Revenues of it among themselves; the rendering him and Kingly Government odious to the people, and thereby opening a way for their own new model of Government, to succeed in the room of it. So great reason had our Blessed Martyr to foresee and foretell, sometime before his death, that they only wanted to cast him out of the Vineyard, that they might seize on his Inheritance. But

Secondly, This is farther plain from the Murder itself, and the Circumstances of it, which can be accounted for, upon no other principle, but this. The very Attempting to murder a Prince in cool blood, and that too, after his having made such large condescensions and concessions towards their pretended demands for peace, that even such a Parliament, as then was, could not forbear pronouncing them a sufficient ground for peace: and the attempting this, against the apparent inclinations of much the greater part of the people, against their own solemn Covenant for the security of the King's person, and against the Resolutions of such an House of Peers, as was even then allow'd to sit, which unanimously rejected, and that
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on JANUARY the XXXth, 1710. 9

with some warmth too, their impeachment of High Treason against the King; all this together, I say, was such a bold and desperate attempt, so odious in the sight of God and man, so likely to be reveng'd by both, and must necessarily have lain so heavy upon the Spirits and Consciences of the Attempters, that it is not to be conceiv'd, that they would ever have dar'd to have ventur'd upon it, had they not propos'd to themselves a very great and present reward by it. And it is hardly to be believ'd, what bold adventures some men will make, upon such views, and how difficult it is to find out any thing, which they will not undertake, for the gratification of their Pride, Ambition, Avarice, of their insatiable thirst after Power, Wealth, and Worldly Grandeur. But farther,

The circumstances of that last and dreadful Scene of Mock-justice, which they acted, were all so laid, as if they had been purposely design'd to confirm us in our beliefs, of their having proceeded all along upon this principle. A prodigious and unheard of Tribunal must be erected, to amuse the people with an opinion of the necessity of doing an extraordinary Act of Justice. A publick Tryal of their Prince must be had, to persuade the people that, whatever he should suffer, it would be no more than he had deserv'd; and a terrible charge, of being guilty of all the blood that had been shed, of designs against the Liberties of his people, and of affecting Tyranny and Arbitrary Government: to make his person, his

his family, nay, and even Kingly Government it self, hated by them, and to make them unwilling to trust their safety any more in the hands of a single person, but rather desirous to repose it, with an infallible security, in the hands of those, who had been their Deliverers and Redeemers. Blessed God! That ever the Sacred Name of Justice should be Prophan'd and Prostituted, to such abominable and devilish purposes, as these! That ever the specious names of those truly glorious things, a concern for our National establishment, and a zeal for the Publick good, should be made covers for the most horrid Treasons and Rebellions! That ever there should be impudence and hypocrisy enough in some men, to mask their Villanies with, and weakness and folly enough in others to be impos'd upon by, such apparently false, and altogether groundless, pretences, as these!

Lastly, To put this matter beyond all doubt. They had no sooner gotten rid of their great obstacle, as they were pleas'd to call his Majesty (such was their Respect and Duty to him) but they themselves fully and plainly enough declar'd, what their designs and intentions had all along been; by making it Treason, to declare the King's undoubted Heir, or any other person, King or Chief Magistrate of these Realms: abolishing the House of Peers, as useless and dangerous: voting down Kingly Government, as unnecessary, burdensome, and dangerous to the Liberty and Safety and Publick Interest of the Nation: and by setting up an Oath of Engagement, to be true to
their

on JANUARY the XXXth, 1710,

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their new model'd Government, without King or House of Peers; that is, in other words, by excluding all power but their own, and taking immediate possession of that inheritance, which they had been so long contending for; and this too, with such readiness and consent among themselves, that they left no room to doubt, whether they had not order'd all things, and taken possession in their Thoughts, long before.

Thus ended all their popular pretences, of a care of our Constitution and Zeal for the Publick good, in the gratification of their own private Lusts and Passions, Ambitious ends and interests: nay, in the overthrow and utter destruction of that very Legal Policy and Constitution, which they had all along pretended such a love for, and in the letting Anarchy and Confusion, like an ungovernable Torrent, in upon us. For now, instead of one Legal King, they introduc'd a whole swarm of Usurping Tyrants; instead of two entire Houses of Parliament, a piece, and that but a very small piece too, of one only; sometimes, only the name of a Parliament, at other times, not so much as that, never the real thing it self: but always, such monstrous innovations upon, and violations of, our Ancient Constitution, such perfect Arbitrariness and Absolute Tyranny, as were ten thousand times worse than any thing, which the King's enemies, as uncharitable as they were, had ever the impudence to charge upon him.

Nor

Nor need we wonder to find such a vile and detestable principle, as this, of grasping at the Rights and Privileges of our Superiours, producing effects, like it self, most vile and detestable. Detestable indeed we may justly call that principle, which first prompted both men and Angels to Rebel against their God: which first peopled Hell, and it is to be fear'd, has help'd very much to fill it, ever since: and which has disquieted, perplex'd and confounded this earth of ours, more, I believe I may safely say, than all other ill principles put together.

And will it not then highly concern us?

First, to take great care that we never suffer our selves to be influenc'd by this principle, which, where ever it obtains, is the certain bane of all Civil Government, the certain parent of disorder and confusion. And how indeed can it possibly be otherwise, where Subjects will not be satisfied without being Kings, that is, where all things must be turn'd topsy-turvy, and the feet set up in the place of the Head?

And, in order to prevent our being influenc'd by this principle, let us not easily allow our selves to think ill of our Governors. For, when once we come to think them unfit to govern, we are in a very fair way towards thinking our selves fit. And, when once we admit the thoughts of our being fit to manage the Government, it is but a small step farther, to think it fit that we should take it. And then the conceit of the Figure, which we shall make in an higher station, when

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once we give our selves leave to aim at it, and of the Grandeur and Conveniencies of all kinds that will attend us in it, will so please and tickle our deprav'd affections, which still retain a strong twang of our first parents Ambition, that they will soon grow too headstrong, for our Reason and Religion to Govern, and put us upon breaking through all the Laws of God and man, for their gratification. As therefore we dread the fatal consequences of such thoughts as these, let us be careful not to give way to them, at the beginning. Let us never readily and willingly believe ill of our Governors; or, if this cannot sometimes be wholly avoided, let us soberly and modestly consider with our selves, how difficult, nay almost impossible, a thing it is, to Govern without any mistakes or mis-managements, how much we are oblig'd to them, who Govern us well in the main, and how probable it is, that things would be abundantly worse, if such poor creatures, as we, had any share in the management of them. And let these, and such like, considerations, effectually bear down all our murmuring and repining, all our towering and aspiring thoughts, and at once help to make both our selves and our Governors easy and secure.

And let us not only be cautious of aiming at the Inheritance, in these higher Instances of it: but likewise of setting our hearts too much upon any lower share or degree of it: that is, to speak plainly (and a man can hardly ever speak plainly enough, in such

a Case as this, where men are not very willing to bear) let us never so far let our hearts upon Wealth, Honour and Power, as to be warp'd and perverted, by our pursuit of them, from our Duty; from our Duty to God, to our Prince, to our Countrey, nay and to our Selves too, which is, to maintain such a steady and upright Character, such a firmness and fix'dness of mind to every thing, that, upon mature deliberation, appears to be Right and just, as no consideration of worldly Interest shall be able to alter, nor fear or favour of man to shake and remove.

Secondly, it will likewise highly concern us, to keep a strict and watchful eye upon all such, as we have reason to think are aiming at our inheritance. And of this sort, are,

First, and more especially, Those, who pretend that they have a Right to our Inheritance, and, upon this pretence, care not into what confusion they bring us, in order to their getting at it. A plain proof of this they were pleas'd to give us, not many years ago, when they were for Assassinating our late King of Glorious memory, that so they might make a short and quick way, for coming at their desir'd Inheritance.

But (Blessed be the Wisdom of our Governors) there has been such effectual care taken to extinguish
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the hopes of all such pretenders, as, we trust, will sufficiently discourage them, from making any attempt upon the Sacred person of the present Possessor of our Inheritance: and continue to us and our posterity the glorious prospect, of being set free from the dangers of Popery and Arbitrary Government, for evermore. So that there is nothing left more for us to do, on this behalf, but faithfully and zealously to adhere to our now happily establish'd Protestant Succession, and, with the utmost care, to avoid every such thing, as may in the least tend to give new life, to the hopes of these pretenders, and, in proportion to such hopes, to the fears of every truly British heart.

Secondly, and more generally, All those, of what denomination soever, who are for altering our present happy Constitution of Government, either in Church or State, in order to get more power into their own hands; whether it be by setting up, a Government, by the two Houses of Parliament, or one of them only, without a King or Queen: a Council of Officers and Agitators: a Commonwealth, with a Protector of it: a Committee of Safety: a Council of State: a Godly Ministry in the Church, without Bishops (which, I think, were all the several new Models of Government, during the time of the Great Rebellion) or any other such like new-fangled Model of Government whatsoever.

I know very well that there are some honest and good-natur'd men, who persuade themselves, that

there are but very few, scarce any, of this sort left amongst us, who aim at any Change in our Constitution, either in Church or State. But why then so much care of late, to reprint the old seditious Pamphlets, and revive the old seditious Principles, which led the way to the Great Rebellion? Why such publick vindicating of the murther of our Blessed Martyr? Why such defaming of the Royal Family, and calumniating of the establish'd Church, and all Persons and things more immediately related to it? Why, lastly, such industrious advancing of the power of the people, and depressing of the Prerogative of the Prince, beyond and contrary to all Law, which ought certainly to be the measure and standard of both? Let us beware of being too secure; for, if these be the practices, if these speak the sense of any considerable party among us (which I pray God they do not) I must say that we have reason to look about us, and be jealous for our Sion: I must say that we are indispensibly oblig'd, in all well-advis'd and prudent ways, to guard, tho' at never so great a distance, against all dangers gathering from this Quarter. Especially considering, that we have suffer'd so very much from it heretofore: and that, if ever we shall be so unhappy, through our own carelessness, as to suffer from it again, we shall justly suffer without pity, and probably without Remedy.

Thirdly, The Consideration of the King's death having been brought upon him, purely to gratify the
Ambition.

Ambition of a Treacherous and Rebellious Faction of his own subjects, should teach us, to pity his misfortunes, esteem his memory, and, as far as we are able, preserve his truly good name, both from Oblivion and Reproach.

I am sensible, that there are not wanting those who say, that his life was justly forfeited, by his designs to bring in Popery and Arbitrary Government. But, not to insist upon what our Laws in expresse words declare, "That, by the undoubted and fundamental Laws of this
" Kingdom, neither the Peers of this Realm, nor the Com-
" mons, nor both together, in Parliament or out of Parlia-
" ment, nor the people collectively or representatively, nor
" any other persons whatsoever, ever had, hath, or ought to
" have, any coercive power over the persons of the Kings
" of this Realm. I think it will be more for the Ho-
nour of our Blessed Martyr, briefly to vindicate him, as
may be easily done, from both these Aspersions. And,

First, As to his design of bringing in Popery; how can this possibly gain belief with any man, who impar-
tially considers? that excellent Act pass'd in his Reign,
to prevent the Popish education of children, and his readi-
ness to have pass'd any other, for like purposes: those
strong arguments publish'd, by his command, by Archbi-
shop Land, against Popery; the frequent protestations
which he made, both in his publick Declarations and
private Letters, of his abominating all thoughts of intro-
ducing Popery, and of his zeal and hearty concern for the
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Protestant Religion: and more especially, that solemn protestation, which he made at the receiving of the Blessed Sacrament, "That he no otherwise desired comfort
 " by the Blessed Sacrament, than as he intended the Estab-
 " blishment of the true Reformed Religion, as it stood in
 " its beauty, in the happy days of Queen Elizabeth, with-
 " out any connivance at Popery: his own constant way
 of worshipping his care to have his Children educated in
 the Protestant Religion, and to keep them from being influen-
 ced, even by their own mother, in this particular:
 his advice to them, upon this occasion, just before his
 death: and, lastly his dying declaration, as to this point,
 upon the Scaffold.

No; had he not car'd for another Church more than
 that of Rome (a Church, which whoever truly cares
 for, can never care for that of Rome.) his Crown, he
 was made to believe, might have sat much easier and
 longer upon his Head. But here indeed his heart was
 fix'd :: here his excellent understanding and judgment, here
 his earnestness for the faith once delivered to the Saints,
 here his love of apostolical and Primitive Order and Dis-
 cipline, here his steadiness to our Constitution, here his
 Coronation Oath had fix'd it. And Blessed Prince! he
 had a better Crown in view; And see, how is he num-
 ber'd amongst the Children of God! and his Lot is among
 the Saints. Next, As to the charge of his affecting Arbitrary Go-
 vernment; Supposing that there were great mistakes and
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ON JANUARY the xxxth, 1716, A 1902

mis-managements, under his Reign, nay, which is all that his very enemies can desire, that several things were done contrary to Law. Yet who, that considers the difficulties of the times, and the straits which his Majesty was in, when these things were done: his admirable understanding, and great virtues, acknowledg'd by his most peevish enemies: his love of his people: the happiness of the former part of his Government: his doing none of those things, for which he was most blam'd, without the advice of his Judges, and other proper Counsellors: his frequent Declarations, both publick and private, in his life and at his death, of his having always had a firm Resolution to Govern according to Law, and of his zeal and concern for his peoples happiness; and, lastly, his acknowledgments of the mismanagements which had been, under his Government, his having actually redress'd most of them, and his readiness to redress the rest; What man, I say, of common Charity and Ingenuity, that considers all these things, would not rather impute these mistakes and mismanagements, to the difficulty of the times, to the straits to which his Majesty was reduc'd, to the advice of ill Judges and imprudent Counsellors, or indeed to any other cause, than the least thought and Inclination, in so good and gracious a Prince, ever to act the part of a Tyrant and oppressor over his People?

No, let not his Rebellious Subjects think to shift off the blame of this execrable murder, by such weak pretences,

tences, as these. It will still lie, where it truly ought, upon that ungovernable thirst after the Inheritance, which made them strike at their Prince's Head and Crown together.

Lastly, From what has been said of the Principle, which led to the Murder of the King, as also occasionally of several other particulars relating to it, we may easily collect how prodigious and un-heard-of a Sin this was. The way to it was made, as you have seen, by Ambition, Pride, Avarice, Hypocrisy, Perjury, Treason, Rebellion, War, Rapine and Bloodshed: it was it self a murder, a most deliberate wilful murder, a murder of an innocent person, nay, of the Lord's anointed, and that too acted upon the very same principle, which once struck at the Throne of God himself; and it was follow'd with such a complication of all other Sins, with such a long and dreadful Scene of Confusion and every evil Work, as must needs aggravate and inflame its guilt to the very utmost. And consequently here we cannot but learn, with what inexpressible detestation and abhorrency of this villanous and abominable fact (the greatest wound and reproach to the Protestant Religion, and most insupportable shame and infamy to the people of England) we ought this day to humble our selves before God: and to beg, that he would not lay the guilt of this innocent blood to the charge of the people of this land, nor let it be requir'd of us and our Posterity: and that he would, in mercy,
remove

remove from us those heavy Judgments, of Divisions in Church and State, of want of a Public Spirit, want of Charity, want of Sincerity, want of Loyalty, want of true Religion, which he then suffer'd to be the just consequences of this Sin, and with which he seems to have been punishing us, for it, ever since.

But perhaps some of you will be apt to say, What signifieth all this to us? who were so far from having had any hand in this horrid villany, that the far greater part of us were not so much as born, at the time when it was committed. Be it so: yet are ye sure that ye have not, by any after-act, made your selves guilty? Have you never, openly or secretly, approv'd the principles and proceedings of those, who did it? Have you never acted, upon the same principles your selves, nor encourag'd others so to act, towards those Princes which you have liv'd under? He, who can truly say no to this, is indeed innocent: but still, tho' innocent, not free from punishment. For National Punishments, that is punishments for National sins, do not ordinarily make a discrimination between the good and the bad: but, the whole body being become the mark of Divine vengeance, every particular member must undergo a share of its punishment.

Others have been us'd to argue thus: What, will the guilt and punishment of this day never have an end? Have we been now, full fifty years, publicly bewailing, and asking pardon for, the sin of shedding one man's blood,

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and

and is not this yet done away? Oh no: blood, Royal blood, cries loud to God for vengeance; and never, never must we expect to be free from the guilt and punishment of it, as long as there are so many left amongst us, who are daily murdering our Blessed Martyr over again: nay, some (Good God! is it credible?) who are this day feasting, to hinder the good effects of our fasting, and glorying in their forefathers iniquity, that so our tears and prayers may not wash and wipe away the guilt of them.

O! let our prayers and tears, our sighs and cries for mercy, then be strong and powerful, that so they may prevail over these men's prophane and impious, their bold and daring, defiance and provocation of God's Judgments.

And let us be severely careful to add to these our prayers and tears that, which, through the mercy of God, can alone render them effectual, a sincere Repentance and Reformation. Let us shew that we are indeed sorry for these sins, by avoiding the like our selves, and discouraging them in others. And, not only so, but by our doubled Obedience and Affection to her present Majesty, let us try if we cannot make some sort of Restitution, for the wrongs which we did her Royal Grandfather.

Let us shew that we can never enough admire, in his undoubted Heir and Successor, those many excellent graces and virtues, that unfeigned piety towards God, that tender love and regard to all her people, that steadiness to her Constitution, that well-grounded liking of, and favour

to,

to, our establish'd Church, which we knew not how to value in our Blessed Martyr. Let us repay with Interest that Love and Loyalty to her, which we so unjustly deny'd to him. And let us zealously endeavour, by a behaviour, in every respect, more than ordinarily full of Duty, Honour, Gratitude and Affection, to make her Reign so perfectly easy and pleasing to her, that, by this mean, we may add to her days, what we took from our Royal Martyr's: and lengthen out to the very utmost that life, upon which the happiness of every one of our lives doth, under God, so much depend.

And, as an earnest of our sincere resolution to do all this, let us now heartily join together in beseeching God, that he would be pleas'd to Grant the Queen a long life, even for ever & ever. To give her her heart's desire, and not to withhold from her the request of her lips. To make her Glory great, in his Salvation, and to lay Honour and Majesty upon her. To make her most blessed for ever, to make her exceeding glad with the light of his Countenance, To continue to heap up Victories and Successes upon her, and make her every day more and more, if possible, the praise of our Sion, and the joy of the whole earth.

F E N T S.

E R R A T A.

Page 9. Line 2. read *against*.

Page 16. Line 19. read *indispensably*.

Page 20. Line 20. for *here* read *hence*.

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